A booke

Elibris J Wolton
Gal 10 Feb 1686

OF THE FORME

of common prayers, administration of the Sacraments, &c. agreable to Gods worde, and the vse of the reformed Churches.

(***)

The contentes of this Booke, are conteyned in the page following.

1. Corint. 1. 11.

No man can lay any other foundation, then that which is layde, euen Christ Iesus.

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24

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The contentes of the Booke.

THE confession of the Christian faith.
Of publike exercise in the Assemblie. First of prayers before the Sermon, with confession of our sinnes. Then the preachin of the worde. Lastlie, diuers formes of ge neral prayers for the whole estate of th Church after the sermon.
Of the administration of the Sacraments Baptisme, and the L. Supper.
The forme of Mariage.
The visitation of the sicke.
The maner of buriall.
The weekelie assemblie of Ministers, for inte pretation of Scriptures.
Of Church officers, their election & ordina tion.
Of their deposing for iust causes.
The order of Ecclesiasticall Discipline.
Of the ciuill Magistrates office in causes the Church.

MVSEVM BRITAN NICVM

A CONFES-
sion of the faith, of the Churches of Englande.

BELEEVE (a) and confesse, (b) my Lorde God, eternall, infinite, vnmeasurable, incomprehensible, inuisible, (c) & almightie, most merciful, most iust, and only wise: one substance and (d) three persons, the Father, the Sonne, and the holy Ghost.

I beleeue also, that the Father, by his almightie (e) power & wisedome, hath not onely of (f) nothing created Heauen, Earth, and all things therein contained, and man after his own (g) image, that he might in him be (h) glorified: but also by his (i) fatherly prouidence gouerneth, maintaineth, &

a Rom. 10
b Gen. 17 Psa. 63. 139
c Gen. 1. Ephe. 4.
d Gen. 1. 1. Iohn 3 Mat. 3. 28
e Heb. 1. Prou. 8
f Gene. 1 Iere. 32 Psal. 33.
g Gene. 1 Ephe. 4
h 1. Cor. 6 Iohn 17
i Mat. 6 Luke 17

preſeruеth the ſame, accordinge to the (a) purpoſe of his will.

I Beleeue alſo & confeſſe (b) Ieſus Chriſt the onely Sauior and Meſſias: who beeing equall vvith (c) God, made him ſelfe of no reputation, but tooke on him the ſhape of a ſeruant, and became (d) man in all things like vnto vs, ſin excepted, to (e) aſſure vs of mercie & forgiuenes. For whē throgh our father (f) Adams tranſgreſsion, we were become children of perdition, there was no means to bring vs from that yoke of ſinne and damnation, (g) but only Ieſus Chriſt our Lorde: who giuing vs that by (h) grace, whiche was his by nature, made vs, throgh faith, the (i) children of God. For when the (k) fulneſſe of time was come, he was cōceiued by the power of the (l) holy Ghoſt, borne of the Virgine Marie (according to the fleshe) and (m) preached in earth the Goſpell of ſaluation, till at length, by the enuie of the (n) Prieſtes, he was guiltles condemned vnder Pontius Pilate, then Preſidēt of Iurie, & moſt reproch-ful-

And in
ſus Ch
his one
Sonne
Lorde.

Which
concey
by the
Ghoſt,
of the
gin M

Suffer
vnder

a Ephe.1.

b Mat.1. Actes 4. 1.Tim.1.
c Iohn 1. Phil.2. 1.Tim.3. 1 Iohn 5. Rom.9.
d Heb.2. Philip.2. 1.Pet.2.
e Rom.8. 1.Iohn 2.
f Gene.3. Rom.5. Ephe.2. Galat.3.
g Act.4. 1.Pet.2. Iſa.28. Rom.9.
h Iohn 1. Heb.1. Rom.1.
i Galat.3. Iohn 1.
k Galat.4. Act.2.
l Iſa.7. Luke 1.
m Actes 10
n Iohn 7. Mat.12.27.

ius Pilate, was crucified.

fully hanged and nayled on the Crosse betwixt two theeues, as a notorious trespasser: where, taking vppon him the (a) punishement of our sinnes, he deliuered vs from the curse of the Lawe.

a Galat. 3.

Dead and buried.

And forasmuch as he, being only God, could not feele death, neither being only man, could ouercome death, being both God and man, he suffred in his humanitie, most cruell death, feeling in him selfe the anger & seuere iudgemēt of god, euen the extreame (a) torments of hell, and therefore cried with a loude voice, (b) My god, my god, why hast thou forsaken me? And so died & was buried, remaining vnder the power of death three dayes.

a Actes 2. 1.Pet. 2. Isai 53.

b Mat. 27

He descended into hell.

Thus of his (c) free mercie without cōpulsion, he offered vp himselfe as the onely sacrifice to purge the sins of al the world: so that all other sacrifices for sin are blasphemous & derogate frō the sufficiencie therof. The which death, albeit it did sufficiently (d) reconcile vs to god, yet the scriptures cōmonlie do attribute our regeneration to his (e) resurrection. For, as by

c Isai 53. Heb. 9. 10. Galat. 1. Rom. 4. 5. 1.Iohn 1.

d Colos. 2.

e Rom. 10 1.Pet. 1.

a Mat.28
Actes 10
1.Cor 15
b Ose 13
1.Cor.15.
2.Cor.13

c Rom.4

d Ephe.4
Iohn 14
Ephe. 2
e Marke 16.
Luc. 24
Act.1.
f Luke 24.
Iohn 14.
Act. 2.
g Rom 8
Heb. 9
1.Iohn 2
h Act.1.
i Col.3.
Rom. 8
Heb.1.10

k Ephe.1
Phil.2.
Col 2.
l Mat.28

(a) rising againe from the graue the thirde day, he (b) conquered death, euen so, the victorie of our faith standeth in his resurrection; and therefore without the one, we can not feele the benefite of the other. For as by death (c) sinne was taken away, so he rose againe for our righteousnesse.

The third day he rose againe fro death.

And because he woulde (d) accomplish all things, and take possession for vs in his kingdome, he (e) ascended into heauen, to enlarge his kingdom by the abounddant giftes & power of his (f) spirit: by whom we are most assured of his continual (g) intercession to God the Father for vs. And although hee be in (h) heauen, as touching his corporall presence, where the Father hath nowe set him at his (i) right hande, committing vnto him the administration of all (k) thinges, as well in Heauen aboue, as in the Earth beneath, yet is he (l) present with vs his members, euen to the end of the worlde, in preseruing and gouerning vs with his effectuall power and grace, who (when all things

He ascended into heauen.

And sitteth at the right hand of God the Father almightie.

Frō thence shall hee come to iudge the quicke and the dead.

things are (*a*) fulfilled, which God hath ſpoken by the mouth of all his Prophetes ſince the world began) will come in the (*b*) ſame viſible forme, in the which hee aſcended, with an vnſpeakable (*c*) Maieſtie, power, and company, to ſeparate the Lambes from the goates, the electe from the reprobate: So that (*d*) none, whether he be aliue then, or dead before, ſhall eſcape his iudgement.

a Act. 3
b Act. 1
c Mat. 25 Phil. 3
d Mat. 24 Actes 10 1. Cor. 15 1. Theſ. 4 2. Tim. 4

I beleeue in the holy Ghoſte.

MOreouer, I beleeue and confeſſe the holy Ghoſt, (*e*) God equall with the Father, and the Sonne, who regenerateth & ſanctifieth vs, ruleth and guideth vs into all trueth, perſuading moſte aſſuredly in our (*f*) conſciences, that we be the children of God, brethren to Ieſus Chriſte, and fellowe-heires with him of life euerlaſting Notwithſtanding it is not ſufficient to beleeue that God is omnipotent, and merciſull: that Chriſt hath made ſatisfaction: or that the holy Ghoſte hath his power and effect, except we doo (*g*) applie the ſame benefites

e Mat. 3 1. Iohn 5 1. Pet. 1 1. Cor. 6 Actes 17
f Rom. 8 Dal. 4
g Abac. 2 Rom. 1. 16 1. Iohn 3

benefites to our ſelues which are Gods (a) elect by the Spirit.

a Iohn 17.

I Beleeue therefore and confeſſe one holy vniuerſall (b) Church, whiche, as (c) the bodye of Ieſus Chriſt the (d) onely head thereof, (e) conſenteth in faith, hope, and charitie, vſing the giftes of God, (f) whether they be temporall, or ſpirituall, to the profite and furtherance of the ſame. Whiche Churche is not (g) ſeene to mans eie, but only known to God, who hath ordained ſome as (h) veſſels of vvrath to damnation, to the praiſe of his iuſtice: & hath choſen others, (i) as veſſels of honor, to bee ſaued, to the prayſe of the glorie of his grace: the which alſo in due time he calleth to faith, to (k) integritie of life and godlie conuerſation, to make them a glorious Church to him ſelfe.

The holy Catholike Church, The communion of Saintes.

But that Churche (l) which is viſible in the ſeuerall congregations, and ſeene to the eye, hath three tokens or marks, wherby it may be known. Firſt the (m) Word of God conteined in the olde and newe

b Mat. 26. Iohn 10. Ephe. 5. Rom. 8. Cantic. 2.
c Ephe. 1. Coloſ. 1. 1. Cor. 12.
d Ephe. 4.
e Ephe. 4 Philip. 3. Coloſ. 2.
f Actes 2. 4 Rom. 12. 1. Cor. 12.
g Rom. 11.
h Rom. 9.
i Ephe. 1 6.
k Rom. 8, Ephe. 5. Matt. 18. 1. Cor. 15
m Mat. 28 Rom. 10 Ephe. 2. Iohn 10.
2. Cor. 3. 4. 2. Tim. 3. 2. Pet. 1.

newe Teſtament: which as it is (a) aboue the authoritie of the ſame Church, and onely (b) ſufficient to inſtruct vs in all thinges concerning ſaluation: ſo is it left for (c) all degrees of men, to reade and vnderſtande: for vvithout this Word (d) neither Church, Counſell, or Decree, can eſtablishe any point touching ſaluation.

a Ephe.2 Mat.17. Iohn 10.
b Iohn 26. 2.Tim.3.
c Ioſ.1. Iohn 5.
d Ephe.5. Mat.15

The ſeconde is the holy (e) Sacramentes, to wit, of Baptiſme, & the Lordes Supper. which Sacraments Chriſt hath left vnto vs as holy ſignes, and ſeales of Gods promiſes in him. For as by Baptiſme, once receyued, is ſignified that we, aſwel infants as others of age and diſcretion, being (f) ſtrangers from God by originall ſinne, are receyued into his familie and Congregation, with ful aſſurance that although this roote of ſinne lye hidde in vs, yet to the electe it ſhall not bee (g) imputed: ſo the (h) Supper declareth, that God, as a moſt prouident Father, doeth of his great goodnes ſpiritually nourish our ſouls, (i) making vs partakers of his Son & all good things

e Ma.26.28 Rom.4. Ephe.5.
f Rom.5. Ephe.2. Tit.3. Rom.7.
g Rom.4. Pſalm.31.
h 1.Cor.11.
i Iohn 6.

in

in him by Faith: which the Scripture calleth eating of his fleshe, & drinking of his bloud. Neither must we in the administration of these Sacraments, followe mans phantasie, but as Christ him selfe hath ordayned, so must they bee ministred, and by such as by (a) ordinarie vocation are therevnto called. Therfore, whosoeuer worshippeth these Sacramentes, or contrariwise contemneth them, or without lawfull calling shall administer thē, procureth to him selfe damnation.

a Heb. 5 Ioan 3.

The third mark of this Church is (b) Ecclesiasticall Discipline, which standeth in admonitiō, separation, excommunication, and the curse called Anathema, in some speciall cases.

b Mat. 8 Luke 17 Leuit. 17 Prouerb. 5.

Concerning the ciuill (c) Magistrates, ordained of God to minister to euery man iustice, defending the good, and punishing the euil, I acknowledge we must render vnto them honour and obedience in all thinges, whiche are agreeable to the worde of God.

c Rom. 13 Tit. 3 1. Pet. 2

And as (d) Moses, Ezechias, Iosi-

d Exod. 32. 2. King 18 2. Chro. 29

as,

as, and other godly rulers purged the Churche of God from superstition & idolatrie: so, where such are, the reformation and defence of Christs church apertaineth to the Christian Magistrates, against al idolaters & heritiks, as Papists, Anabaptists, family of Loue, with such like members of Antichrist, to roote out all (a) doctrine of diuels and men, as the Masse, purgatorie, Limbus patrum, prayer to saints, and for the dead, free-will, superstitious distinctiō of meates, apparell, and dayes, vowes of single life, presence at idoll seruice, mans merits, with such like: whiche drawe vs from the societie of Christes Church, wherein (b) onlie is remission of sinnes, purchased by Christes bloud, to all them that beleeue, whether they bee Iewes or Gentiles, and leade vs to vaine confidence in creatures, & trust in our owne imaginations.

2. Tim. 4 Colos. 2 Mat. 15 Isa. 29 Heb. 9 Act. 10 1. Iohn 2 Rom. 7 Gal. 5 Col 2 Rom. 14 Mat 19 1. Cor. 7 1. Cor. 8. 10 Luke 17 Rom 3 2. Cor. 3 Galat. 4

The forgiueneſſe of ſinnes.

b Isa. 33 Mat. 18. Iohn 20 2. Cor. 5 Rom. 1. 10 Ephe. 2

The punishment whereof, althoughe God oftentimes (c) differeth in this life, yet after the generall (d) resurrection, when the bodies shall rise againe to be ioyned

c 2 Pet. 2 Iude 1 Rom. 9

d Actes 24 1. Cor. 15 Phil. 3

ned to their ſoules in immortalitie, they ſhall be (a) damned to vnquencheable fire: and then we whiche haue forſaken all manns wiſedome, to cleaue vnto Chriſt, ſhall heare that ioyfull voyce: (b) Come yee bleſſed of my Father, inherite yee the kingdome prepared for you, from the beginning of the worlde: and ſo ſhall goe triumphing with him, in (c) body and ſoule, to remaine euerlaſtinglie in glorie, where we ſhal ſee GOD (d) face to face, and ſhall no more neede one to inſtruct another: for wee ſhall al (e) knowe him from the higheſt to the loweſt. To whiche true God, the Father, the Sonne, and the holie Ghoſte, be all prayſe, honor, & glorie, now and euer, So be it.

The reſurrection of the body.

And life euerlaſting.

a 2. Theſ. 4. 2. Iohn. 1. Iſa. 30. Iohn 5.

b Mat. 25.

c 1. Theſ. 4. 5 Iohn 5. Iſa. 16.

d Iere. 31. Hebr. 8.

Publike

Publike exerciſes in the Aſsemblies.

VPpon the dayes appointed for the preaching of the Worde, when a conuenient number of the Congregation are come togither, that they maye make fruite of their preſence, till the Aſſemblie be full, one appointed by the Elderſhip, ſhall reade ſome Chapters of the Canonicall bookes of Scripture, ſinging Pſalmes betweene at his diſcretion: and this reading to bee in order as the bookes and Chapters followe, that ſo from time to time the holy Scriptures maye bee readde throughout. But vppon ſpeciall occaſion, ſpeciall Chapters may bee appointed. When the houre, appointed for the Sermon is come, beginning with theſe wordes: Our helpe be in thee name of the Lorde, who hath made both Heauen and Earth: vſed after the Confeſsion following, or the like in effecte, ſayinge to the people: Lette vs fall downe before the Maieſtie of Almightie God, humblye confeſſinge our ſinnes, and followe in your hartes the tenor of my wordes.

THE

THE CONFESSION OF OVR SINNES VSED BEFORE SERMON.

O Eternall God, and moſt mercifull Father, we confeſſe and acknoweledge here before thy diuine Maieſtie, that wee are miſerable (a) ſinners, (b) conceiued and borne in ſinne and iniquitie, ſo that in vs there is no (c) goodneſſe. For the (d) fleſhe euermore rebelleth againſt the ſpirit, wher by vve continuallie tranſgreſſe thine holy precepts and commaundementes, and ſo purchaſe to our ſelues thorough thy iuſte iudgement (e) death and damnation. Notwithſtanding, o Heauenlye Father, foraſmuch as thou haſt vouchſafed to offer pardon to all that repent, and ſeeke it in the Name of thy beloued Sonne Chriſt Ieſus, & that by thy grace we are diſpleaſed with our ſelues for the ſinnes that we haue committed againſt thee, and do vnfaynedly repent vs of the ſame, we moſt humblye beſeech thee for Ieſus Chriſtes ſake, to ſhew thy mercie vppon vs, to forgiue vs all our ſinnes, and to increaſe thine holy Spirit in vs, that we (f) acknowledging frō the bottome of our harts our owne vnrighteouſneſſe, maye from hencefoorth not only mortifie our ſinnfull luſtes and affections, but alſo bring foorth ſuch fruites, as maye pleaſe thee: not for any worthineſſe there-

of,

a Rom. 3. Pſal. 14
b Pſal. 51.
c Rom. 7.
d Gal. 5.
e Rom. 2. Ier. 3. Iſa. 10.
f Coloſ. 3. Rom. 6. Ephe. 4, 5. 1. Pet. 2.

of, but for the (a) merites of thy dearely beloued Sonne Ieſus Chriſt our onely Sauiour, whom thou haſt alreadie giuen an oblation and ſacrifice for our ſinnes, and for whoſe (b) ſake we are certainlie perſuaded, that thou wilt denie vs nothing, that we ſhal aske in his name, according to thy will. For thy (c) Spirit doth aſſure our conſciences, that thou art our mercifull Father, and ſo loueſt vs thy children through him, that (d) nothing is able to remooue thine heauenlie grace and fauour from vs. To thee therfore, o Father, with the Sonne and the holy Ghoſt, be all honor and glorie, world without ende, So be it.

a Rom. 5. Hebre. 9. Ephe. 2.

b Iohn 14. Mat. 7. Iames 1.

c Iohn 3. Rom. 8.

d Rom. 8.

This cõfeſsion made, the people are to ſing a Pſalme as the Miniſter appointeth: which ended, the Paſtor prayeth for the aſsiſtance of Gods holy Spirite, that the Worde may be expounded faithfullie, to the honor of his Name, and the edification of the Church, and that it may be receiued with ſuch humilitie and obedience, as thervnto belongeth: concluding with the Lords prayer. Then he is to reade the texte: alwayes to bee taken out of ſome part of the Canonicall Scriptures, and ſo to proceede to the ſermon. The ſermon ended, the Paſtor is to vſe one of theſe prayers following.

A PRAY-

A PRAYER FOR THE WHOLE STATE OF CHRISTES CHVRCH.

ALmighty God, and moſt merciful Father, we (a) humbly ſubmit our ſelues, and (b) fall downe before thy Maieſty, beſeeching thee from the bottome of our harts, that this (c) ſeede of thy worde, now ſowen amongſt vs, may take ſuch deepe roote, that neither the burning heate of perſecution cauſe it towither, neither the thorny cares of this life do choake it: but that as ſeede ſowen in good grounde, it may bring foorth thirty, ſixty, or an hundred fold, as thine heauenly wiſdom hath appointed. And becauſe wee haue neede cõtinually to craue many things at thine handes, we humbly beſeech thee, ô Heauenlie Father, to graunt vs thine holy (d) Spirite, to direct our petitions, that they may procede from ſuch a feruent minde, as may be agreeable to thy moſte bleſſed will.

And ſeeing that our infirmitie is able (e) to do nothing without thine help, & that thou art not ignorant with how manie & how great (f) tentations wee poore wretches are on euerie ſide incloſed and compaſſed, let thy ſtrength, ô Lorde, ſuſtaine our weakeneſſe, that we, being defended with

a 1. Pet. 3.
b Nom. 26. Deut. 9. Ioſ. 7.
c Mat. 13.
d Luke 11. Rom. 8. Iames 5. 1. Iohn 5. Wiſd. 9.
e 2. Cor. 3. Iohn 15. Phil. 2.
f Pſal 40. 1. Pet. 1.

with the force of thy grace, may be safelie preserued against al assaults of Satan, who goeth about continuallie like a (a) roaring Lion, seeking to deuoure vs. (b) Increase our Faith, o mercifull Father, that we do not swarue at anie time from thine heauenly Worde, but augment in vs hope and loue, with a care to keepe al thy commandements, that no (c) hardenesse of heart, no hypocrisie, no (d) concupiscence of the eyes, nor intisementes of the worlde, doe drawe vs awaye from thine obedience. And seeing we liue now in these most (e) perillous times, lett thy fatherlie prouidence defende vs against the violence of all our enimies, whiche do euery where pursue vs, but chieflie against the wicked rage and furious vprores of the Antichrist of Rome.

a 1. Pet. 5.
b Luke 17.
c Psal. 95. Hebr. 3. 4.
d 1. Iohn. 2.
e 1. Tim. 4. 2. Pet. 3. 2. Tim. 3.

Furthermore, forasmuch as by thine holy Apostle we be taught to make our (f) prayers & supplications for all men, we praye not onelie for our selues here present, but beseeche thee also to reduce all such as be yet ignorant, from the miserable captiuitie of blindnesse & error, to the pure vnderstanding of thine Heauenlie trueth, that wee all with one (g) consent and vnitie of mindes, may worshippe thee our only God and Sauiour:

f 1. Tim. 2.
g Rom. 15. 1. Cor. 1. Ephe. 4.

and that all Paſtors, Shepheardes, & Miniſters, to whom thou haſt committed
a Iohn 21. Mat. 28. 1. Cor. 9. Marke 16. the (a) diſpenſation of thine holy worde, and charge of thy choſen people, maye both in their life and doctrine, be found faithfull, ſetting onely before their eyes thy glorie, and that by them all poore sheepe which vvander and goe aſtraye, may be gathered and brought home to thy folde.

b Prouer. 21 Moreouer, becauſe the (b) hartes of rulers are in thine handes, we beſeech thee to directe and gouerne the hartes of all Kinges, Princes and Magiſtrates, to whō thou haſt cōmitted the
c Rom. 13 Iohn 19 (c) ſword: eſpeciallie, ō Lorde, according to our bounden duetie, wee beſeeche thee to maintaine and increaſe the proſperous eſtate of our moſte noble Queene ELIZABETH: Whō as thou haſt placed ouer vs in thy great mercie, & preſerued her by thy mightie power: ſo wee beſeeche thee, ō Lorde, by the ſame mercie, to multiplie on her the excellent giftes of the holy Spirite: And by the ſame power as thou haſt alvvayes preſerued her, ſo to preſerue her ſtill. And as thou haſt diſcouered the vnnaturall treaſons, and vvicked practiſes, ſo to diſcouer them ſtill: that as for all other thy ſingular graces

graces, ſo alſo for this great mercy, both Prince and people may reioyce & magnifie thy great Name. Alſo we pray thee for her Maieſties right Honorable Coũcell, that thy good Spirite may furniſhe euerie one of them with wiſedome and ſtrength, and other excellent giftes, fitte for their callinge. Furthermore, we pray thee for all other Mgiſtrates, and for the whole Realme, that all men in their calling may be founde faithfull in ſeeking to ſet foorth thy glorie, & to procure the godlie peace and proſperitie of all the lande: And lette thy fatherlie fauour ſo preſerue them, and thine holie Spirit ſo gouerne their hartes, that they may in ſuch ſorte execute their office, that thy Religion may be purelie maintained, (a) manners reformed, and ſinne punished, according to the preciſe rule of thine Holie Worde.

a 1. Tim. 2. Iames 1.

And for that we be all (b) members of the myſticall body of Chriſt Ieſus, vve make our requeſtes vnto thee, o Heauenlie Father, for all ſuch as are (c) afflicted with any kinde of croſſe or tribulation, as warre, plague, famine, ſickneſſe, pouertie, impriſonment, perſecution, banishement, or anie other kinde of thy roddes: whether it be (d) griefe of

b 2. Cor. 12. Rom. 12.

c Iames 5.

d 2. Cor. 1. Hebr. 13.

bodie, or vnquietnes of minde, that it would pleaſe thee to giue them patiẽce and conſtancie, till thou ſende them ful deliuerance of all their troubles. Finallie, O Lorde, we moſt humblie beſeeche thee, to ſhewe thy great mercies vppon our brethren, which are perſecuted, caſt in (a) priſon, and dailie condemned to death for the teſtimonie of thy trueth. And though they be vtterlie deſtitute of al (b) mans ayde, yet let thy ſweete cõſort neuer depart from them: but ſo inflame their hartes with thine holy Spirite, that they may boldlie & chearefullie abyde (c) ſuch triall, as thy (d) godlie wiſedome ſhall appoint, ſo that at length as well by their death as by their (e) life, the kingdome of thy Sonne Ieſus Chriſt may increaſe and ſhine throughout all the worlde.

a Hebr. 13. Rom. 8. Pſalm. 43.
b Iohn. 16.
c 1 Pet. 1.
d Actes. 2. Math. 10. Luke. 21.
e Rom. 14.

AN OTHER PRAYER that may ſometimes be vſed after the Sermon.

ALmightie God and Heauenlie Father, ſince thou haſt promiſed to graunt our requeſtes, whiche wee ſhall make vnto thee in the Name of our Lord

Lord Ieſus Chriſt thy welbeloued Sõne, and that we are alſo taught by him and his Apoſtles, to aſſemble our ſelues in his Name, promiſing that he will bee among vs, and make interceſſion for vs vnto thee, for the obtaining of all ſuche thinges, as we ſhall agree vppon here in Earth: we therefore (hauinge firſte thy cõmandement to pray for ſuch as thou haſt appointed rulers and gouuernours ouer vs, and alſo for all thinges needfull both for thy people, and for all ſortes of men, foraſmuch as our faith is groũded on thine holy Word & promiſes, & that wee are here gathered togither before thy face, and in thy Name of thy Sonne our Lord Ieſus) we, I ſay, make our earneſt ſupplication vnto thee, our moſte mercifull God and bountifull Father, that for Ieſus Chriſtes ſake our onely Sauior & Mediator, it may pleaſe thee of thine infinit mercie freelie to pardon our offences, & in ſuch ſorte to draw & lift vp our hartes & affections towardes thee, that our requeſtes may both proceede of a feruent minde, and alſo be agreeable vnto thy moſt bleſſed will and pleaſure, which is only to be accepted.

(.) Wee beſeeche thee therefore, O Heauenlie Father, for all Princes & Ru-

lers, vnto whom thou haſt committed the adminiſtration of thy iuſtice, and namelie, for the excellent eſtate of the Queenes Maieſtie, and all her Honorable Counſell, with the reſt of her Magiſtrates and Commons of the Realme, that it would pleaſe thee to graunt her thine holy Spirit, and increaſe the ſame from time to time in her, that shee may with a pure faith acknowledge IESVS Chriſt thine onelie Sonne our Lorde, to be King of all Kings, and gouuernour of all gouuernours, euen as thou haſt giuen all power vnto him both in Heauen and in Earth: and ſo giue her ſelfe wholie to ſerue him, and to aduaunce his kingdome in her Dominions, rulinge according to thy worde, her ſubiectes, which are thy creatures, and the sheepe of thy paſture, that wee being mainteyned in peace & tranquillitie, may ſerue thee in all holineſſe and vertue: and finallie, being deliuered from all feare of enimies, may render thankes vnto thee all the dayes of our life. Luke 1 57.

We beſeeche thee alſo moſt deare Father, for all ſuch as thou haſt appointed Miniſters vnto thy faithfull people, and vnto whome thou haſt committed the charge of ſoules, and the miniſterie of

thine

thine holie Goſpell, that it would pleaſe thee to to guide them with thine holie Spirite, that they may bee founde wiſe, faithfull and zealous of thy glorie, directing alwayes their whole ſtudies vnto this ende, that the poore sheepe whiche are gone aſtraye out of thy flocke, maye be ſought out and brought againe vnto the Lorde IESVS, who is the chiefe Shepheard and prince of Paſtors, to the intent they may from day to day growe and increaſe in him to al righteouſneſſe and holineſſe: And on the other parte, that it would pleaſe thee to deliuer all the Churches from the daunger of rauening Wolues, and from hyrelinges, who ſeeke their owne ambition and profite, and not the ſetting foorth of thy glorie onelie, and the ſafegarde of thy flocke.

Moreouer, we make our prayers vnto thee, ô Lord God, moſte mercifull Father for all men, that as thou wouldeſt haue all ſortes of men ſaued, and come to the knowledge of the trueth: ſo it may pleaſe thee, that ſuch as haue bene hitherto holden captiue in darkeneſſe and ignorance, for lacke of the knoweledge of thy Goſpell, may thorough the preaching thereof, and the cleare light

of

of thine Holie Spirite, bee brought into the right way of ſaluation, which is, to knowe thee the onely true God, and Ieſus Chriſt, whom thou haſt ſent. Likeyviſe that they vvhom thou haſt alreadie endued with thy grace, & illuminated their hartes with the knowledge of thy Worde, may continuallie increaſe in godlineſſe, and be plenteouſly enriched with ſpirituall benefites: So that wee maye altogither worſhippe thee, both with harte and mouth, and render due honor & ſeruice vnto Chriſt our Lord.

In like maner, ô Lord of al true comfort, wee commende vnto thee in oure prayers all ſuch perſons as thou haſt viſited and chaſtiſed with anie croſſe and tribulation: all ſuch people as thou haſt punished with peſtilence, warre, or famine: & all other perſons afflicted with pouertie, impriſonment, ſickeneſſe, baniſhment, or any like bodily aduerſitie, or haſt otherwiſe afflicted in ſpirit: that it may pleaſe thee to make them feele thy fatherlie affection towardes them, and to know that theſe croſſes are chaſtiſements for their amendement, to the ende that they may vnfainedlie turne vnto thee, and ſo receyue full comforte and be deliuered from their euils. But

eſpe-

eſpeciallie wee commende vnto thy diuine protection, all ſuche as are vnder the tyrannie of Antichriſte, and both lacke the preachinge of the Worde, the foode of life, and haue not libertie to call vppon thy Name in open Aſſemblie: chieflie our poore brethren whiche are impriſoned and perſecuted by the enimies of thy Goſpell, that it may pleaſe thee, O Father of conſolations, to ſtrengthen them by the power of thine holy Spirite, in ſuche ſorte, as they neuer shrinke backe, but may conſtantlie perſeuere in their holy faith, and ſo to ſuccour and aſſiſte them as thou knoweeſt to bee moſte expedient, comfortinge them in their afflictions, maintayninge them in thy ſafegarde againſt the rage of the enemies, and increaſinge in them the gifts of thy holy Spirite, that they maye glorifie thee their Lorde God, both in their life & in their death.

Finallie, ô Lorde God moſt deare Father, we beſeeche thee to grant vnto vs alſo, which are here gathered togither in the Name of thy Sonne Ieſus Chriſt, to heare his Word preached, † that we may acknowledge truelie and without hypocriſie in howe miſerable a ſtate of dam-

† If the lords Supper bee miniſtred, then is here added this clauſe.

‡ *And to celebrate his holy Supper.*

damnation we are by nature, and howe worthilie we procure vnto our ſelues euerlaſting death, prouoking from time to time thy grieuous punishementes againſt vs, through our wicked and ſinfull life, to the end, that ſeeing there remaineth no ſparke of goodnes in our nature, and that there is nothing in vs, as touching our firſt birth, meete to enioye the heritage of thy kingdome, wee may whollie render vpp our ſelues with all our hartes, and with an aſſured confidence vnto thy dearely beloued Sonne Ieſus Chriſt our Lorde, our onely Sauiour and Redeemer, that he dwelling in vs, may mortifie our olde man and ſinfull affections, that we may be renewed into a more godlie life, whereby thine Holie Name may be aduanced & magnified in vs: likewiſe, that thou mayeſt haue the tuition and gouuernance ouer vs, and that wee may learne dailie more and more to humble and ſubmitte our ſelues vnto thy Maieſtie, in ſuch ſorte that thou mayeſt be counted King and gouernour ouer all, guyding thy people with the ſcepter of thy Worde, & by the vertue of thine holy Spirit, to the confuſion of all thine enimies, thorough the might of thy trueth and righteouſneſſe, ſo

Hallowed bee thy Name.

Thy kingdome come.

ſo that by this meanes all power and height whiche withſtandeth thy glorie, may be continuallie throwne downe & abolished, vntill ſuch time as the ful and perfect face of thy kingdome ſhall appeare, when thou ſhalt ſhewe thy ſelfe in iudgement in the perſon of thy Sonne: whereby alſo we with the reſt of thy children, may render vnto thee perfect and true obedience, euen as thine Heauenlie Angels doe applie them ſelues onelie to the performing of thy commaundements: ſo that thine onelie will may be fulfilled without any contradiction, & that euerie man may bende him ſelfe to ſerue and pleaſe thee, renouncing their owne willes, with all the affections and deſires of the fleſhe. Graunt vs alſo, good Lord, that we thus walking in the loue and dread of thine Holie Name, may be nourished thorough thy goodneſſe, and that wee may receiue at thy handes all thinges expedient and neceſſarie for vs, and ſo vſe thy giftes peaceablie & quietlie, to this ende, that when we ſee that thou haſt care of vs, we maye the more effectuallie acknowledge thee to be our Father, lookinge for all good giftes at thine hande, and by withdrawinge and pulling backe all our vaine confidence from

Thy wil bee don in earth as it is in heauen.

Giue vs this day our daily breade.

from creatures, may set it wholy vppon thee, and so rest only in thy most bountifull mercie. And for so much as whileſt we continue here in this transitorie life, we are so miserable, so fraile, and so much enclined vnto sinne, that wee fall continuallie and swarue from the right way of thy commaundements, wee beseeche thee pardon vs our innumerable offences, whereby we deserue thy iuste iudgement & condemnation, and forgiue vs so freelie, that death and sinne may hereafter haue nothing against vs, neither laye vnto our charge that wicked roote of sinne, whiche doeth euermore remaine in vs: graunt that by thy commaundement we may forgette the wronges which other doe vnto vs, & in steede of seeking vengeance, may procure the wealth of our enimies. And for as much as of our selues we are weake, vtterlie vnable to stand, & assalted euermorewith such multitude of most dangerous enimies, the Deuill, the World, sinne, and oure owne concupiscences which do neuer leaue of to fight against vs, let it be thy good pleasure, to strengthen vs with thy holie Spirit, & to arme vs with thy grace, that thereby we maye be able constantlie to withstande all tentati-

And forgiue vs our treſpasses.

And lead vs not into tentation.

tations, and to perſeuere in this ſpirituall battell againſt ſinne, vntill ſuch time as we ſhall obtaine the full victorie, and ſo at length may triumphantlie raigne in thy kingdome, with our Captaine & gouernour Ieſus Chriſt our Lorde, in whoſe name we further pray as he hath taught vs.

This prayer following may be alſo vſed to bee ſaide after the ſermon, on the day whiche is appointed for common prayer: and it is very proper for our ſtate and time, to mooue vs to true repentance, and to turne backe Gods ſharpe roddes which yet threaten vs.

O God almightie and Heauenlie Father, we acknowledge in our conſciences & confeſſe, as the trueth is, that we are not worthie to lift vp our eyes to Heauen, much leſſe meete to come into thy preſence, & to be ſo bold as to think that thou wilt heare our prayers, if thou haue reſpecte to that which is in vs: for our conſciences accuſe vs, and our own ſinnes do beare witneſſe againſt vs: yea, and we know that thou art a righteous iudge, which puniſhed the faults of ſuch as

as transgresse thy commaundements. Therefore, O Lord, when wee consider our whole life, we haue cause to be confounded in our owne hartes, and to be swalowed vp in the depe gulfe of death. Notwithstanding, moist mercifull Lorde, since it hath pleased thee of thine infinite mercie to commaund vs to cal vpon thee for helpe, euen from the deepe bottome of hell: and that the more lack and defaulte we feele in our selues, so much the rather we should haue recourse vnto thy gratious bountie: since also thou hast promised to heare and accept our requestes and supplications, without hauing anie respecte to our vnworthines, for the merites of our Lorde Iesus Christe, whome alone thou hast appointed to be our Intercessour and Aduocate, wee humble our selues before thee, renouncing al vaine confidence in mans helpe, & cleaue onelie to thy mercie, callinge vppon thy Holie Name, to obteine pardon for our sinnes.

First, O Lorde, besides the innumerable benefites whiche thou doest vniuersallie bestowe vppon all men, thou hast giuen vs suche speciall graces, that it is not possible for vs to rehearse them, no nor sufficientlie to conceiue them in our

our mindes. It hath pleased thee to call vs to the knowledge of thy holy Gospel, drawing vs out of the miserable bondage of the deuil, whose slaues we were, and deliuering vs from most cursed idolatrie and wicked superstition, wherin we were plunged, to bringe vs into the merualous light of thy trueth. Notwithstanding such is our vnthankefullnesse, that not onely we forget those thy benefites, vvhiche we haue receyued at thy bountifull hande, but haue gone astray from thee, & haue turned our selues from thy Lavve, to go after our own concupiscences and lustes, and neyther haue giuen worthie honour and due obedince of thine Holy Worde, neyther haue aduaunced thy Glorie, as our dueties required. And although thou hast not ceassed continuallie to admonishe vs most faithfullie by thy Worde, yet we haue not giuen eare to thy Fatherlie admonition.

Wherefore, ô Lorde, we haue sinned and haue grieuouslie offended agaynst thee, so that shame and confusion appertayneth to vs: and vvee acknovveledge that vve are altogither guiltie before thy iudgement, and that if thou vvouldest deale with vs according out demerites,

vvee

we could looke for no other then euer-
lasting death and damnation. For al-
though vvee vvould excuse our selues,
yet our owne consciences would accuse
vs, and our wickednesse would appeare
before thee to condemne vs. And in ve-
rie deede, ô Lorde, we see by the correc-
tions which thou hast alreadie layde v-
pon vs, that wee haue giuen thee great
occasion to bee displeased with vs: for
seeing thou art a iust & vpright Iudge,
it cannot be without cause, that thou
punishest thy people. Wherefore, for as
much as we haue felt thy stripes, vve ac-
knovvledge that we haue iustlie stirred
vp thy displeasure against vs: yea, & yet
we see thine hande lifted vp to strike vs
againe: for the roddes and vveapons,
vvherevvith thou art accustomed to ex-
ecute thy vēgeance, are alreadie in thine
hande, and in ful readinesse. Whervvith
though thou shouldest punish vs much
more grieuously then thou hast hither-
to done, and that, vvhereas vve haue re-
ceyued one stroke, thou vvouldest giue
vs a thousande: yea, if thou vvouldest
bring vppon vs all the curses vvritten in
thy Lavve, and pursue vs vvith the grie-
uous punishementes, vvherevvith thou
diddest punishe thy people Israel, vvee

con-

confeſſe that thou shouldeſt do therein moſt righteouſlie, and wee can not denie, but wee haue fullie deſerued the ſame.

Notwithſtanding, ô Lorde, our heauenlie Father, ſeeing thou art our maker, and we the workmanship of thine handes, ſeeing thou art our Paſtor, and we thy flocke, ſeeing alſo that thou art our Redeemer, & we the people whom thou haſt bought: finallie, becauſe thou art our God, & we thy choſen Heritage, ſuffer not thine anger ſo to kindle againſt vs, that thou shouldeſt punish vs in thy wrath, neither remember our wickedneſſe ſo, as to take vengeance therof, but rather chaſtiſe vs accordinge to thy mercie.

We confeſſe, O Lorde, that our miſdedes haue enflamed thy wrath againſt vs, yet, conſidering that by thy grace we call vpon thy Name, & make profeſſion of thy trueth: mainteine, wee beſeeche thee, the worke that thou haſt begon in vs, to the ende that all the worlde maye know that thou art our God & Sauior. Thou knoweſt that ſuche as thou haſt deſtroied and brought to confuſion, do not ſet forth thy praiſes, but the heauie ſoules, the humble hartes, the conſci-

ences oppreſſed and loaden with the grieuous burden of their ſinnes, & therfore thirſte after thy grace, they ſhall ſet forth thy prayſe and glorie.

Thy people of Iſraell oſtentimes prouoked thee to anger through their wickedneſſe, wherevpon thou diddeſt iuſtlie punishe them: but ſo ſoone as they acknowledged their offences, & returned to thee, thou diddeſt receyue them alwayes to mercie: and were their enormities and ſinnes neuer ſo grieuous, yet for thy Couenantes ſake, whiche thou haddeſt made with thy ſeruantes, Abraham, Iſaac, and Iacob, thou diddeſt alwayes withdraw from them thy roddes and curſes, whiche were prepared for them, in ſuch ſorte, that thou dided neuer refuſe to heare their prayers.

We haue obtained by thy goodneſſe in a farre more excellēt maner, the ſame Couenaunt, ſtablished by the meanes of Ieſus Chriſt our Sauior, written with his bloud, and ſealed with his death and paſſion.

Therefore, O Lorde, we renouncing our ſelues, and all vaine confidence in mannes helpe, haue our onelye refuge to this thy moſte bleſſed Couenaunt, whereby our Lorde IESVS, thorough the

the offering vp of his bodie in sacrifice, hath reconciled vs vnto thee. Beholde vs therefore, O Lorde, in the face of Christ thine annoynted, that by his intercession thy wrath and indignation may be appeased, and that the grieuous plagues & iudgementes which we haue deserued, may be remooued from vs, & that the bright beames of thy countenance may shine vppon vs, to our great comfort & assured saluation: and from this time forward, vouchsafe to receiue vs vnder thine holie tuition, and goueme vs with thy holie Spirite, whereby we may be regenerate a newe vnto a far better life.

And albeit wee be most vnworthie in our owne selues, to open our mouthes, and to intreate thee in our necessities, yet for so muche as it hath pleased thee to commaunde vs to praye one for another, wee make also our humble prayers vnto thee, for our poore brethren, whome thou dooest visite and chastise with thy roddes and corrections, moste instantlie desiringe thee, to turne away thine anger from them. Remember, ô Lord, that they are thy children, as we are: and though they haue offended thy Maiestie, yet wee beseeche

thee that it may pleaſe thee not to ceaſe to proceede in thine accuſtomed bountie and mercie, which thou haſt promiſed, ſhould euermore continue towards thine elect. Vouchſafe therfore, o Lord, to extende thy pitie vpon all thy Churches, & towardes all thy people, whom thou doſt now chaſtiſe, either with peſtilence or warre, or ſuch like thine accuſtomed roddes, as ſickneſſe, priſon, pouertie, or any other affliction of body or minde, that it would pleaſe thee to comfort them as thou knoweſt to be moſte expedient for them, ſo that thy roddes may be inſtructions for them, to aſſure them of thy fauour, and for their amendement, when thou ſhalt giue them cõſtancie and patience, and alſo aſſwage & ſtay thy corrections: and ſo at length by deliuering them from al their troubles, giue them iuſt occaſion to reioice in thy mercie, and to praiſe thine Holy Name. Eſpeciallie, o Lord, haue compaſſion on thoſe that employe them ſelues for the maintenance of thy Trueth: ſtrengthen them with an inuincible conſtancie: defende and aſſiſte them: ouerthrowe the craftie practiſes & conſpiracies of their enimies: bridle their rage, and lett their bold enterpriſes, which they vndertake

againſt

againſt thee & the members of thy Son, turne to their owne confuſion: and ſuffer not thy kingdome to be vtterlie deſolate, neither ſuffer the remẽbrance of thine holy Name to be cleane abolished, nor that they, among whom it hath pleaſed thee to haue thy praiſe ſet forth, bee deſtroied, and that the Turkes, Paganes and other infidels, the church of Rome, or other heretikes by ſuche occaſion boaſt them ſelues thereby, & blaſpheme thy Name. (.)

To this the Miniſter addeth that part whiche is in the former prayer marked thus (.)

Then the people are to ſinge a Pſalme, as the Paſtor appointeth: which ended, he is to prononce one of theſe bleſsinges, and ſo the Congregation departeth.

THe Lorde bleſſe vs and ſaue vs: the Lorde make his face to ſhine vppon vs, and be mercifull vnto vs: the Lorde turne his countenance towardes vs, and graunt vs his peace. Num. 6.

THe grace of our Lorde Ieſus Chriſt, the loue of God, & communion of the holy Ghoſt be with vs all. So be it. 2. Cor. 13

It

¶ It ſhall not be neceſſarie for the Paſtor dayly to repeate all theſe thinges before mentioned, but beginning with ſome like confeſsion, to proceede to the Sermon, which ended, he eyther is to vſe the prayer for all eſtates, before mencioned, or elſe to pray, as the Spirit of god ſhall moue his harte, framing the ſame according to the time and matter whiche hee hath intreated of. And if there ſhalbe at any time any preſent plague, famine, peſtilence, warre, or ſuch like, which be euident tokens of gods wrath, as it is our parte, to acknowledge oure ſinnes to be the occaſion thereof, ſo are we appointed by the ſcriptures, to giue our ſelues to mourning, faſting and prayer, as the meanes to turne away Gods heauie diſpleaſure. Therfore it ſhall be conuenient, that the Miniſter, during ſuch time, doo not onelye admoniſhe the people thereof, but alſo vſe ſome forme of prayer, accordinge as the preſent neceſsitie requireth, to the which he may appoint by conſent of the Elderſhip, ſome ſeuerall day after the Sermon, weekelie to bee obſerued, where it may be done conuenientlie.

OF THE ADMINISTRATION OF THE SACRAMENTS, BAPTISME, AND THE LORDS SVPPER.

FIRST OF THE ORDER OF BAPTISME.

For

For asmuch as it is not permitted by gods word, that womē, or any priuate person shuld preach or minister the Sacramentes, and it is euident that the Sacraments are not ordayned of God to be vsed but in places of the publike Congregation, and necessarilie annexed to the preaching of the worde, as seales of the same, therefore the infant which is to be baptized, shalbe brought to the church, at some day appointed to common prayer and preachinge, accompanied with the Father and godfathers as the Eldershippe of that Congregation shal thinke conuenient. After the Sermon, the childe being presented to the Minister, hee demaundeth this question.

DO you present this childe to be Baptized?

The Answere.

Yea, we require the same.

Then the Pastor is to proceede, saying:

THen let vs cōsider, dearely beloued, how Almightie God hath not onelie made vs his children by (*a*) adoption, & receyued vs into the fellowshippe of his Church, but also hath promised that he will be our (*b*) God, and the God of our children, vnto the thousande generatiō. Which thing as he confirmed to his people of the olde Testament by the Sacrament of (*c*) circūcision, so hath he also renewed

a Rom. 8. Gal. 4. Ephe. 1. 2.

b Gen. 17. Exod. 17. Deut. 7. Isa. 59.

c Gen. 17. Rom. 4.

newed the ſame to vs in his newe Teſta-
a Colo. 12. Galat. 3. Actes 2. ment by the Sacrament of (a) Baptiſme:
b Mat. 18. Marke 16. commanding his (b) Apoſtles to baptize in the Name of the Father, and of the Sonne, and of the holy Ghoſt: declaring thereby that ſuche as beleeue, and their infants, apparteine to him by couenant, and therefore ought not to bee defrauded of thoſe Holie ſignes and ſeales (c)
c Actes 10. whereby his children are knowne from infidels and pagans.

Neither is it requiſite, that all thoſe that receiue this Sacrament, haue the vſe of vnderſtanding and faith, but that they be conteined vnder the name of
d Actes 2. 1. Cor. 7. (d) Gods people: ſo that remiſſion of ſinnes in the bloud of Chriſt Ieſus, doth appertaine vnto them by Gods promiſe.

This thing is moſt euident by (e) ſaint
e 1. Cor. 7. Paule, who pronounceth the children begotten & borne, either of the parents being faithfull, to be cleane and holie. Alſo our Sauiour Chriſt admitteth (f)
f Marke 10. Mat. 19. Luke 18. Pſal. 22. children to his preſence, imbracing and bleſsing them. Whiche teſtimonies of the holy Ghoſt aſſure vs, that infantes be of the number of Gods people, and that remiſsion of ſinnes doeth alſo appertaine to them in Chriſte. Therefore without iniurie, they can not be debarred

red from the common signe of Gods children And yet is not this outwarde action of such necessitie, that the lacke (a) thereof should be hurtful to their saluation, if that, preuented by death, or such like cause of necessitie, they maye not conuenientlie bee presented to the Church. But we, hauing respect to that obedience, which Christians owe to the voyce and ordinance of Christe Iesus, who commaunded (b) to preach & baptize al such without exception, do iudge them onely vnworthie of any fellowship with him, who contemptuouslie refuse such ordinarie meanes, as his wisedome hath appointed to the instructiō of our dull senses.

a Rom. 4 Gal. 3. Iames 2. Gen. 15. 17

b Mark 16 Mat. 28.

Furthermore, it is euident, that Baptisme was ordeyned to bee ministred in the element of (c) water, to teach vs, that like as water outwardlie doeth washe away the filth of the bodie, so inwardlie doeth the bloode of Christe purge our soules from that corruption and deadlie poyson, wherewith (d) by nature we were infected. Whose venemous (e) dregges, although they continue in this oure fleshe, yet by the merites of his death, (f) are not imputed vnto vs, because the iustice of Iesus Christe is made (g) ours by

c Mat. 3. 1. Pet 3. 1. Iohn 5. 1. Cor. 10.

d Ephe. 2.
e Rom. 7.
f Rom. 4. Galat. 3. Psal. 32.
g Rom. 6. Galat. 3.

by Baptisme: not that wee thinke anie such vertue or power to be included in the visible water or outward action: (for manie haue bene baptized, and yet neuer inwardlie purged) but that our Sauiour Christe, who commaunded Baptisme to be ministred, will by the power of his holie Spirite effectuallie worke in the heartes of his (a) electe in time conuenient, all that is meant and signified by the same. And this the Scripture calleth our (b) regeneration, whiche standeth chieflie in these twoo poinctes, In mortification of the rebellious lustes of the fleshe, and in newnesse of life, wherby we cõtinuallie striue to walke in that pureneſſe and perfection, wherewith we are cladde in Baptisme.

As Iudas, Simon Magus Hymenæus Alexander, Philetus.

a Act. 2. 13.

b Ephe. 3. 1. Cor. 12. Rom. 6. Col. 2.

The fruit of baptisme stãdeth in two points, mortification, and regeneration.

And although wee in the iourney of this life be (c) incumbred with manie enimies, which in the waye assaile vs, yet fight we not without fruite. For this (d) continuall battel which we fight against sinne, death and hell, is a most infallible argument, that God the Father, mindful of his promise made vnto vs in Christe Iesus, doth not onlie giue vs motions & courage to resist them, but also assurãce (e) to ouercome, and obtaine victorie. Wherefore, dearely beloued, it is not on-

c 1. Pet. 5. Luke 22. Iob. 7.
d Rom. 5. 1. Pet. 1. Iames 1. Ephe. 6.
e 1. Cor. 15. Ose. 13. Heb. 2. Iohn 16.

lie

lie of neceſſitie that we be baptized, but alſo it much profiteth ofte to be preſent at the miniſtration thereof, that wee being put in minde of the (a) league and Couenaunt made betweene God and vs, that he will be (b) our God, and wee his people: he our Father, and wee his children, may haue occaſion as well to trie our liues paſte, as our preſent conuerſation, and to prooue oure ſelues, whether wee ſtande faſt in the faith of Gods elect: or contrariwiſe, haue ſtrayed from him through (c) incredulitie & vngodlie liuinge: whereof if our conſciences doo accuſe vs, yet by hearinge the louinge promiſes of our Heauenlie Father (who calleth all men to mercie by (d) repentaunce) we may from hence foorth walke more warelie in our vocation.

a Deut. 6. Iosh. 1.
b Iere. 31. Heb. 8.
c Ephe. 4. Col. 3. Heb. 1.
d Ezech. 18 Actes 1. 13. 2. Pet. 3. Deut. 4. 6.

Moreouer, yee that bee fathers and Mothers, maye take hereby moſte ſingular comfort, to ſee your childrē thus receyued into the boſome of Chriſtes Congregation, whereby you are daylie admonished, that ye nourishe & bring vp the children of gods fauor & mercie ouer whom his fatherly prouidence (e) watcheth continuallie. Which thing, as it ought gretly to reioice you, knowing

e Mat. 18.

that (a)

a Mat. 6. Luke 12.

(a) nothing can come vnto them without his good pleasure, so ought it to make you diligent and careful, to nourture and instruct them in the (b) true knowledge and feare of God. Wherein if you be negligent, ye doe not onely (c) iniurie to your owne children, hydinge from them the good will and pleasure of almightie God their Father, but also heape damnation vppon your selues, in suffering his children, bought with the bloud of his deare Sonne, so trayterously for lacke of knowledge to turn back from him. Therefore it is your duetie, with all diligence to prouide that your children in time conuenient be instructed in all (d) doctrine necessarie for a true Christian: chiefly that they bee taught to rest vpon the iustice of Christ Iesus alone, and to abhorre and flee all superstition, Heresie and Idolatrie. Finallie, to the intent that wee may be assured, that you the Father or the Suertie consent to the performance hereof, declare here before God and the face of his Congregation, if this be the summe of thy faith, that you beleeue, and wherin you will see this childe instructed: which is conteyned in these wordes:

b Deut. 4. 6. Ephe. 6.

c 1. Sam. 2. 2. King. 2.

what daunger hangeth ouer those parentes, which neglect the bringing vp of their childrē in godlines.

d Gene. 18. Deut. 32.

The true vse of the Catechisme, to the executiō whereof the fathers and godfathers binde them selues.

I beleese in God the Father. &c.

Where-

Whereunto the aunſwere being taken, hee prayeth in this maner, or ſuch like.

ALmightie and euerlaſtinge GOD, which of thine infinite mercie and goodneſſe haſte promiſed vnto vs, that thou wilt not onely be our God, but alſo the God and Father of our Children, wee beſeeche thee, that as thou haſte vouchſafed to call vs to be partakers of this thy great mercie in the (a) fellowſhip of faith, ſo it may pleaſe thee to ſanctifie with thy (b) Spirite, and to receyue into the number of thy children this infant, whom we ſhall baptize according to thy (c) worde, to the end that he, comming to perfect age, may (d) cõfeſſe thee onelie the true God, and whome thou haſt ſent, Ieſus Chriſt, and ſo ſerue thee, and be (e) profitable to thy Churche, in the whole courſe of his life, that after this life be ended, he may be brought as a liuely member of the body of Chriſte, vnto the full fruition of thy (f) ioyes in the Heauens, where thy Sonne our Sauiour Chriſt reigneth worlde without ende. In whoſe Name wee praye as hee hath taught vs:

a Galati. 3. 1. Petr. 1. Phil 3.
b Rom. 3. 4. 1. Cor. 5. Rom. 8. Ephe. 2. 3.
c Mat. 28. Marke 16 Actes 2.
d Roma. 10 Ioan 17.
e Rom. 12. 1. Cor. 12. 1. Theſ. 5.
f 1. Cor. 2. Rom. 6. Titus 3.

Our Father which art in heauen.

When

¶ When they haue prayed in this ſorte, the Miniſter is to require the childes name, which knowen,

Hee is to ſaye:

a Matt. 28. Marke 16. Actes 2. N. (a) I baptize thee in the Name of the the Father, of the Sonne, and of the holie Ghoſt.

§ or, waſhed And as he ſpeaketh theſe wordes, hee ſhall take water in his hande, and §porweth it vpon the childes face. Which done, he is to giue thankes as followeth.

FOr aſmuch, moſt holy and mercifull Father, as thou doeſt not onely bleſſe vs with common benefits, like vnto the reſt of mankinde, (b) but alſo heapeſt vpon vs moſt abouadantlie rare & wonderfull giftes, of duetie we lift vppe our eyes and mindes vnto thee, & giue thee moſt humble thankes for thine infinite goodneſſe, which haſt not onely numbred vs amongſt thy (c) Saintes, but alſo of thy free mercie doeſt cal our children vnto thee, marking them with this Sacrament, as a ſingular token and ſeale of thy loue. Wherefore, moſt louing Father, though we be not able to deſerue thus ſo great a benefite (yea, if thou woul-

b Ephe. 3 1. Pet. 1. Oſe 2. 2. Pet. 1.

c 1. Pet. 2 Ephe. 2.

wouldest handle vs accordinge to oure †merites, we should suffer the punishmentes of eternall death and damnation) yet for Christes sake wee beseeche thee, that thou wilt confirme this thy fauour more and more towards vs, and take this infant into thy tuition and defence, whom we offer and present vnto thee with common supplications, and neuer suffer him to fall away from thee: but that hee maye knowe thee continuallie to bee his mercifull Father, thorough thine holie Spirite, workinge in his hearte, by whose diuine power hee maye so preuayle against Satan, that in the end, obtayning the victorie, he may be exalted into the libertie of thy kingdome. So be it.

Rom. 2. Iere. 2. Isa. 40. Luke 17.

THE

THE MANNER OF ADMINISTRING THE LORDS SVPPER.

The day when the Lordes Supper is to be ministred, which shalbe cõmonly once a moneth, or so ofte as the Congregation shal thinke expedient, the Minister shal vse to say as followeth.

LET vs marke, deare brethren, and consider howe Iesus Christ did ordaine vnto vs his Holie Supper, according as S. Paule maketh rehearshall in the 11. Chap. of the firste Epistle to the Corint. saying:

I haue receyued of the Lorde, that whiche I haue deliuered vnto you, to witte, that the Lorde IESVS the same night he was betrayed, tooke bread, and when he had giuen thankes, he brake it saying: Take yee, eate ye, this is my bodie, which is broken for you: doo you this in remembrance of mee. Likewise after Supper, he tooke the Cuppe, saying: This Cuppe is the newe Testament or Couenant in my bloud: doo ye this so ofte as yee shall drinke thereof, in remembrance of mee. For so ofte as you sall eate this bread, and drinke of this Cuppe, ye shall declare the Lords death vntill

vntill his comming. Therefore whosoeuer shall eate this breade, and drinke the Cuppe of the Lorde vnworthely, he shall be guiltie of the body and bloud of the Lorde. Then see that euery man prooue and trie him selfe, & so let him eate of this breade, and drinke of this Cuppe: for whosoeuer eateth or drinketh vnworthily, he eateth & drinketh his owne damnation, for not hauing due regarde and consideration of the Lords bodie.

¶ This done, the Pastor is to proceede to the exhortation, saying:

DEarely beloued in the Lorde, forasmuch as we be now assembled to celebrate the holy communion of the bodie and bloud of our Sauiour Christ, let vs consider these wordes of Saint Paule, howe he exhorteth all persons diligently to trie and examine them selues, before they presume to eate of that bread, and drinke of that Cuppe. For as the benefite is great, if with a truelie penitent heart, and liuelie faith wee receyue that holie Sacrament (for then we (a) spiritu- Iohn 6.
allie eate the fleshe of Christ, & drinke his bloude: then wee dwell in Christe,

and Christ in vs, we be one with Christ, and Christe with vs) so is the daunger exceeding great, if we receyue this holie Sacramente vnworthilie: for then wee be guiltie of the bodie and bloud of Christ our Sauiour: we eate and drink our owne damnation, not consideringe the Lorde his bodie, which is offered in this Sacramente to the worthie receyuer: wee kindle Gods heauie wrath againſt vs, and prouoke him to plague or chaſtiſe vs, with diuerſe diſeaſes, and ſundrie kindes of death.

Therefore, if anie of you bee (a) ignoraunt of GOD, (b) a denier of the faith, (c) an hereticke or ſciſmatike (d) an Idolatour, a worshipper of Angells, Saintes, or anie other creatures, (e) a vvitch, ſorcerour, ſouthſayer, or ſuche as haue anie truſte or confidence in them, (f) a mainteyner of Images or mannes inuentions in the ſeruice of GOD, a neglecter, (g) contemner, hinderer or ſlaunderer of God, his holye Worde, Sacramentes, and Diſcipline, a (h) periured perſon, a prophaner of the Lords Sabboth: diſobedient to parents, Magiſtrates, Miniſters, and other Superious,

a Hoſe. 4. 5.
b Rom. 10. Marke 8.
c 1. Cor. 11. Tit 2, 10.
d 1. Cor. 5. 1. Iohn 5.
e Gal. 5. 30.
f Deut. 4. 12 1. Iohn 5.
g Gen. 17. Num. 9. 1. Cor. 11. Mat. 18. 33.
h Mat. 5. 33

riours, or bee a murderer, or in malice and enuie, or bee mercyleſſe and cruell, or an oppreſſour, Vſurer, or fornicatour, adulterour, an inceſtuous perſon, buggerer, or bee a theefe, a (i) falſe dealer in bargayninge, or anie the like matter: a ſlaunderour, backebyter, or falſe witneſſe bearer, or in anie other grieuous crime, lament & bewayle your ſinnes and iniquities, and preſume not to come to this holie Table, leaſt the Deuill enter into you, as hee entred into Iudas, and (k) fill you full of all iniquities, and bringe you to deſtruction, both of bodie and ſoule.

i 1. Cor. 5. 1. Thes. 4.

k Iohn. 13.

Iudge therefore your ſelues, examine and trie your heartes (Brethren) that ye bee not iudged of the Lorde: (l) Repente you truelie for your ſinnes paſt, and haue a liuelie and ſtedfaſt fayth in Chriſte oure Sauiour, ſeekinge onelie your ſaluation in the (m) merites of his death and paſſion, of his righteouſneſſe and obedience: from hence foorth refuſinge and forgettinge all enuie and (n) malice, with full purpoſe and deliberation, to liue in Brotherlie amitie, and all godlie and honeſt conuerſation,

l Mat. 3. Titus 2.

m Actes. 4 Gal. 2.

n 1 Pet. 2. 1. Cor. 14. Ephe. 4.

all the dayes of your life.

And albeit we feele in our ſelues much fraieltie and wretchedneſſe, as that wee haue not our faith ſo perfect, and conſtant, as we ought, being manye times readie to diſtruſt Gods goodneſſe thorough our corrupt (a) nature, and alſo that we are not ſo thoroughlie giuen to ſerue GOD, neither haue ſo feruent a zeale to ſet forth his glorie, as our duetie requireth, feeling ſtill ſuch rebellion in our ſelues, that we haue neede dailie to (b) fight againſt the luſtes of our flesh, yet neuertheleſſe, ſeeing that our Lorde hath dealt thus mercifullie with vs, that he hath printed his (c) Goſpell in oure heartes, ſo that we are preſerued from falling into deſperation and miſbeliefe: and ſeeing alſo he hath indued vs with a (d) will, and deſire to renounce and withſtande our owne affections, with a longing for his righteouſnes & the keeping of his commaundementes, we may be nowe right well aſſured, that thoſe defaultes and manifolde imperfections in vs shal be no hinderance at all againſt vs, to cauſe him not to accepte and impute vs as worthie to come to his ſpirituall Table. For the ende of our comming thither is not to make (e) proteſtation

a Rom. 7.

b Gal 5.

c Heb. 8. Iere. 31. Iſa. 5.

d Rom. 7. Phil. 1.

e Luke 18.

tion

tion that we are vpright or iuſt in our liues, but cõtrariwiſe, we come to ſeeke our life and perfection in Ieſus Chriſte, acknowledging in the meane time, that vve of our ſelues be the children (a) of vvrath and damnation.

a Ephe 2. Luke 8.

Let vs conſider then, that the Sacrament is an excellent medicine for all poore ſicke creatures, a cõfortable helpe to weake ſoules, and that our Lorde requireth no other worthineſſe on oure parte, but that vve vnfainedlie acknowledge our wickedneſſe, and imperfection. Then to the ende that we may bee worthie partakers of his merites, and moſt comfortable benefites, by (b) the true and ſpirituall eating of his fleshe, & drinking of his bloude, let vs not ſuffer our mindes to wander about the conſideration of theſe earthlie and corruptible things, (which we ſee preſent to our eies, and feele with our handes) to ſeeke Chriſte bodily preſent in them, as if hee were incloſed in the bread or wine, or as if theſe Elementes vvere turned & chaũged into the ſubſtance of his fleshe and bloude. For the only way to diſpoſe our ſoules to receiue nourishement, releefe and quickening of his ſubſtaunce, is to lift vppe our mindes by faith aboue all

b Iohn 6.

Tranſubſtantiation, Tranſelemẽtatiõ, Tranſmutation & Transformation, as the papiſtes vſe them, at the doctrine of Deuilles.

The true eatinge of chriſt in the Sacrament.

all the dayes of your life.

And albeit we feele in our selues much fraieltie and wretchednesse, as that wee haue not our faith so perfect, and constant, as we ought, being manye times readie to distrust Gods goodnesse thorough our corrupt (a) nature, and also that we are not so thoroughlie giuen to serue GOD, neither haue so feruent a zeale to set forth his glorie, as our duetie requireth, feeling still such rebellion in our selues, that we haue neede dailie to (b) fight against the lustes of our flesh, yet neuertheless, seeing that our Lorde hath dealt thus mercifullie with vs, that he hath printed his (c) Gospell in oure heartes, so that we are preserued from falling into desperation and misbeliefe: and seeing also he hath indued vs with a (d) will, and desire to renounce and withstande our owne affections, with a longing for his righteousnes & the keeping of his commaundementes, we may be nowe right well assured, that those defaultes and manifolde imperfections in vs shal be no hinderance at all against vs, to cause him not to accepte and impute vs as worthie to come to his spirituall Table. For the ende of our comming thither is not to make (e) protesta-

a Rom. 7.

b Gal 5.

c Heb. 8. Iere. 31. Isa. 5.

d Rom. 7. Phil. 1.

e Luke 18.

tion

tion that we are vpright or iuſt in our liues, but cõtrariwiſe, we come to ſeeke our life and perfection in Ieſus Chriſte, acknowledging in the meane time, that vve of our ſelues be the children (a) of vvrath and damnation.

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thinges worldlie and ſenſible, and ther-
by to enter into Heauen, that wee maye
a Reuel.5. finde and receiue Chriſte, where he (a)
dwelleth vndoubtedlie verie God, and
verie man, in the incomprehenſible glo-
rie of his Father, to whom be all prayſe,
honour and glorie, nowe and euer, A-
men.

¶ The exhortation ended, the Miniſter is to giue thankes, either in theſe wordes following or like in effect.

b Geneſ.1. O Father of mercie and God of all
conſolation, ſeeing (b) all creatures
doe acknowledge and confeſſe thee as
Gouuernour and Lorde, it becommeth
vs the workemanshippe of thine owne
handes, at all times to reuerence and
magnifie thy godlie Maieſtie: firſt, for
that thou haſt created vs to thine owne
e Ephe.2. (c) image and ſimilitude, but chieflie be-
Galat.1. cauſe thou haſt deliuered vs from that
Gene.3. euerlaſting (d) death and damnation, in-
d Actes 4. to the which Satan drewe mankinde by
Heb.1. the meane of ſinne: from the bondage
Reuel.5. whereof, neither man nor Angell vvas
e Iohn 3. (e) able to make vs free, but thou, ô lord,
rich in mercie, & infinite in goodneſſe,
haſt prouided our redemtion to ſtand in
thy

thy onely & welbeloued Sõne, whom of very (a) loue thou dideſt giue to be made man like (b) vnto vs in all things, (c) ſinne excepte, that in his body he might receiue the punishment of our tranſgreſſion, by his death to make (d) ſatisfaction to thy iuſtice, and by his reſurrection to (e) deſtroye him that was authour of death, and ſo to bring againe (f) life to the worlde, from whiche the whole ofſpring of (g) Adam moſt iuſtly was exiled.

a Iohn 3.
b Heb. 8.
c Heb. 4. 7.
d 1. Pet. 2
Iſa. 43. 53
e Mat. 3. 17.
Iere. 31.
Heb. 8.
Rom. 5.
f Heb. 2.
Iohn 6.
g Gen. 3.
Rom. 5.

O Lorde, wee acknowledge that no creature is able to (h) comprehende the length and breadth, the deepneſſe and height of that thy moſte excellent loue vvhich mooued thee to shewe mercie where none was (i) deſerued: to promiſe and giue life, (k) where death had gotten victorie: to receiue vs into thy grace, when we could do (l) nothing but rebell againſt thy iuſtice. O Lorde, the blinde dulneſſe of our (m) corrupt nature, will not ſuffer vs ſufficiently to vveighe theſe thy moſte ample benefites: yet neuertheleſſe, at the (n) commandement of IESVS Chriſt our Lorde, we preſent our ſelues to this his Table (whiche hee hath lefte to bee vſed in (o) remembrounce of his death vntill his com-

h Ephe. 3
i Ephe. 2.
k Iob. 6. 17.
Epiſt. 1.
l Gene. 6
Rom. 3.
Iſa. 64.
Pſal. 5. 14.
Rom. 7.
m Mat. 16
1. Cor. 2.
Luke 11.
Marke 10
n Mat. 26.
Luke 22.
o 1. Cor. 11.

comming againe) to declare & witnesse before the vvorld, that by him alone we haue receiued (a) libertie, and life: that by him alone thou doest acknowledge vs thy children and (b) heyres: that by him alone wee haue (c) entrance to the throne of thy grace: that by him alone we are (d) possessed in our spiritual kingdome, to eate and drink at his (e) Table, vvith whom we haue our (f) conuersation presentlie in heauen, and by vvhome our bodies shalbe raised vp againe from the dust, and shal be placed with him in that endlesse ioye, which thou, ô Father of mercie, hast prepared for thine electe (g) before the foundation of the worlde was laide. And these moste inestimable benefites we acknowledge and confesse to haue receiued of thy (h) free mercie and grace, by thine onely beloued Sõne Iesus Christ: for the which therefore we thy Congregation (i) mooned by thine holye Spirite, render thee all thankes, praise and glorie, for euer and euer.

a Iohn 8. Galat. 5.
b Rom. 8. 1. Pet. 1. Ephe. 5.
c Ephe. 2. Heb 4. Rom. 3.
d Mat. 25. Iohn 14. Luke 12.
e Luke 22. Reuel. 2.
f Phil. 3. Ephe. 2.
g Ephe. 1. Reuel. 13.
h Rom. 3. Ephe. 2. Titus 3.
i Rom. 8.

¶ This done, the Minister comming to the Table, and the Table being furnished, is to break the breade and deliuer it to the people, saying: Take & eate, this bread is the body of Christ that was broken for vs, Doo this in remembrance

brance of him: who distribute and diuide the same among them selues, according to our Sauiour Christes commaundement. Likewise he shall giue the Cuppe, saying: Drinke ye all of this: This Cuppe is the newe Testament in the bloud of Christ, which was shedde for the sinnes of manie: Doo this in the remembrance of him. During the which time, some place of the Scriptures is to bee read, whiche doeth liuely set forth the death of Christe, to the intent that our eyes and senses maye not onely be occupied in these outwarde signes of bread and wine, whiche are called the visible worde, but that our heartes and mindes also may be fullie fixed in the contemplation of the Lordes death, which is by this holy Sacrament represented. And after the actiō is done, he is to giue thankes, saying:

Mat. 26. Marke 14. Luke 22. 1. Cor. 10. 1. Cor. 11. Iohn 13. 14.

MOst mercifull Father, we render to thee all prayse, thankes and glorie, for that it hath pleased thee of thy great mercies, to graunt vnto vs miserable sinners so excellent a gift and treasure, as to receyue vs into the (a) felowship and companie of thy deare Sonne IESVS Christ our Lorde, whom thou hast (b) deliuered to death for vs, and hast giuen him vnto vs, as a necessarie (c) foode & nourishement vnto euerlastinge life. And nowe we beseech thee also, O heauenlie Father, to graunt vs this request, that

a 1. Cor. 10
b Rom. 4.
c Iohn 6.

that thou neuer ſuffer vs to become ſo vnkinde, as to forgette ſo worthie benefites, but rather imprint and faſten them
a Luke 17 ſure in our hearts, that we may (a) grow and increaſe daylye more and more in
b Gal.5. true faith, which continuallie is (b) exerciſed in all manner of good workes, and ſo much the rather, O Lorde, con-
c 1.Tim.4. Ephe. 5 2.Pet.3. firme vs in theſe (c) perillous dayes, and rages of Satan, that we may conſtantlie ſtande and continue in the confeſſion of the ſame, to the aduancement of thy
d Mat.5. 1.Pet.2 (d) glorie, which art God ouer all things bleſſed for euer. So be it.

The action thus ended, the people are to ſing the 103 Pſalme, My ſoule giue laude, &c. or ſome other of thankes giuing: which ended, one of the bleſsings before mentioned, is to be recited, and ſo they riſe from the Table and departe.

¶ If ſo be that any would maruell why we followe rather this order, then any other in the adminiſtration of this Sacrament, let him diligentlie conſider, that firſt of all wee vtterlie renounce the errour of the Papiſtes: ſecondlie, we reſtore vnto the Sacrament his owne ſubſtance, and to Chriſt his propet place.

And as for the wordes of the Lordes Supper, we

we rehearſe thē not bicauſe they ſhuld change the ſubſtance of the breade or wine, or that the repetition thereof with the intent of the ſacrificer, ſhould make the Sacrament (as the Papiſtes falſlie beleeue) but they are redde and pronounced to teache vs howe to behaue our ſelues in that action, and that Chriſte might witneſſe vnto our fayth, as it were with his owne mouth, that he hath ordeined theſe ſignes for our ſpirituall vſe and comfort. We doo firſte therefore examine our ſelues, according to Saint Paules rule, and prepare our mindes that we may be worthie partakers of ſo high myſteries. Then takinge breade, wee giue thankes, breake and diſtribute it, as Chriſte our Sauiour hath taught vs. Finallie, the miniſtration ended, wee giue thankes againe, accordinge to his example: ſo that without his worde and warrant, there is nothinge in this holy action attempted.

Why this order is to bee obſerued rather then anie other.

Mat. 26.
Marke 14.
Luke 22.
1. Cor. 10.
1. Cor. 11.

THE

¶ After the contract hath beene publiſhed three ſeuerall Sabboth dayes in the Congregation, to the intent that if any perſon haue intereſt or title to eyther of the parties, they may haue ſufficiēt time to make their chalenge, the parties aſſemble at the beginning of the Sermon, and the Miniſter at time conuenient, ſayeth as followeth.

The exhortation.

DEarelie beloued Brethren, wee are here gathered togither in the ſighte of God, and in the face of his Congregation, to knitte and ioyne theſe parties togither in the (a) honourable ſtate of Matrimonie, whiche was inſtituted and authorized by God him ſelfe in (b) paradiſe, man being then in the ſtate of innocencie. For what time GOD made Heauen and Earth, & al that is in them, and had created and faſhioned man alſo after his own ſimilitude & likeueſſe, vnto whom he gaue rule and Lordship ouer all the beaſtes of the earth, fiſhes of the ſea, and fowles of the aire, he ſaid, It is not good that man liue alone: let vs make him an helper like vnto him ſelf. And God brought a deepe ſleepe vppon him,

a Heb. 13.

b Gene. 2. Prouer. 18.

him, and tooke one of his ribbes, and shaped Heua thereof, doing vs thereby to vnderstande, that "they two are one bodie, one fleshe and one bloud: for the which cause man (a) leaueth his father and mother, and taketh him to his wife to keepe companie with her: the which also he ought to loue, euen as our Sauiour loueth his Church, that is to saye, his (b) elect and faithfull Congregation, for the which he gaue his life.

And semblablie also, it is the (c) wiues duetie to studie to please and obeye her housbande, seruing him in all thinges that be godly and honest: for shee is in subiection, and vnder the gouernance of her husbande, so long as they continue both (d) aliue. And this holy mariage, being a thing most honourable, is of such vertue and force, that thereby the husbande hath no more (e) right or power ouer his own body, but the wife: and likewise the wife hath no power ouer her owne body, but the husbande, forasmuch as God hath so knitte them togither in this mutuall societie, to the procreatiō of children, that they should (f) bring them vp in the feare of the Lorde, and to the increase of Christes kingdome.

" In Ebrue mā is called Isch, & the womā Ischa Whereby is well expressed the natu rall affinitie betwixt mā & his wife.

a Gene. 2. Mat. 19. Marke 10. 2. Cor. 6.

b Iohn 17. Rom. 5. Heb. 9. 1. Pet. 3.

c Ephe. 5. Col. 3. 1. Pet. 3. 1. Cor. 11. 1. Tim. 2.

d Rom. 7. 2. Cor. 7. Mat. 19.

e 1. Cor. 7. 1. Pet. 3.

f Ephe. 6. 1. Tim. 2.

Wher-

Wherefore they that be thus coupled togither by God, can not be seuered or put apart, vnlesse it be for a season, with
a 1.Cor. 7. the assente of (a) both parties, to the ende to giue them selues the more feruentlie to fasting and prayer, giuing diligent heede in the meane time, that their long being apart, be not a snare to bring them into the daunger of Satan, through incontinencie: and therefore to auoide fornication, euery man ought to haue his owne wife, & euery woman her owne husbande: so that so many as
b Mat.19. 1.Cor. 7. can not liue chaste, are (b) bound by the commaundement of God, to marie,
c 1.Cor.3. 2.Cor.6. Leuit.26. 1.Pet.1. that thereby the holy (c) temple of God, which is our bodies, may be kept pure and vndefiled: for since our bodies are nowe become the verie members of Iesus Christ, howe horrible and detestable a thing is it to make them the members of an harlot? Euery one ought therfore
d 1.Thes.4. Rom.12. Ephe.5. to keepe his vessell in all (d) holinesse & honour: for whosoeuer (e) polluteth and
e 1.Cor.3. defileth the Temple of GOD, him will God destroye.

¶ The Minister is to speake to the parties that shalbe maried, in this wise:

Ire-

I Require and charge you, as you will answere at the day of iudgement, whē the (a) secretes of all heartes, shall bee disclosed, that if either of you do knowe any impediment, why yee may not bee lawfullie ioyned togither in Matrimonie, that ye confesse it. For be ye well assured, that so manie as bee coupled otherwise then Gods worde doeth allow, are not ioyned togither by God, neither is their matrimonie lawfull.

a 1. Cor. 4. Mat. 7. Rom. 2.

¶ If no impediment bee by them declared, then the Minister is to say to the whole Congregation.

I Take you to witnes that be here present, beseeching you all to haue good remembrance thereof: and moreouer, if there be anie of you, which knoweth that either of these parties be cōtracted to anie other, or knoweth anie other lawful impediment, let them now make declaration thereof.

If no cause be alledged, the Minister is to proceede, saying:

FOr asmuch as no man speaketh against this thing, you, N shall protest here before God, and his holy Congregation, that you haue taken and are nowe

nowe contented to haue N. here present for your lawful wife, promising to keep her, to loue and intreate her in al things according to the (a) duetie of a faithfull husbande, forsaking all other, duringe her life, and briefly to liue in all holye conuersation with her, keeping faith & trueth in all pointes, accordinge as the Worde of God and his holy Gospel doth commaunde?

a Colos. 3. 1. Pet. 3. Mat. 19. 1. Cor. 7. Mala. 2.

The aunswere.

Euen so I take her before God and in the presence of this his Congregation.

The Minister also shall say to the spouse:

YOu, N. shall protest here before the face of God, in the presence of this holy Congregation, that ye haue taken and are now contented to haue, N. here present, for your lawfull husbande, promising to him (b) subiection and obedience, forsaking al other, during his life: and finallie to liue in an holy conuersation with him, keeping faith and trueth in all pointes, as Gods Worde doeth prescribe. *The answere.*

b Ephe. 5. Col. 3. 1. Tim. 2. 1. Pet. 3. Esther. 2.

Euen so I take him before God, and in the presence of this his Congregation.

The

The Minister then shall saye.

GIue diligent eare then to these words of the Gospell, that ye may vnderstand howe our Lord would haue this holy contracte kept and obserued, and howe sure and fast a knot it is, which may in no wise be loosed, accordinge as we bee taught in the 19. Chapter of S. Matthewes gospell.

THe Pharisees came vnto Christ to tempt him & to feele his minde, saying, Is it lawfull for a man to put away his wife for euerie light cause? He aunswered saying, Haue ye not read, that he which created ma at the beginning, made them male and female? saying, For this thing shal man leaue Father and mother, & cleaue vnto his wife, and they twaine shalbe one flesshe, so that they are no more two but are one flesshe. Let no man therfore put a sunder that, which god hath coupled togither.

IF ye beleue assuredly these words, which our Lorde & Sauiour did speake (according as ye haue heard them nowe rehearsed out of the holy Gospell) then may you be certaine, that God hath euen so knitte you togither in this holy estate of wedlock Wherefore applie your selues to liue togither in godlie loue, in Christian peace and good example, euer holding fast the bande,

of charitie without any breach, keepinge faith and trueth the one to the other, euen as Gods worde doeth appointe.

Then the Minister commendeth them to God, in this or such like sorte.

The Lord sanctifie & blesse you: the Lord powre the riches of his grace vppon you, that ye may please him, and liue together in holy loue to your liues ende. So be it.

Then the Minister is to proceede to the ordinarie exercise.

THE VISITATION OF THE SICKE.

BEcause the visitation of the sicke is a thing verie necessarie, and yet notwithstanding it is harde to prescribe al rules appertayning therevnto, it is referred to the discretion of the godlie and prudent Minister, who according as hee seeth the patient afflicted, eyther may lift him vppe with the sweete promises of Gods mercie through Christ, if he perceyue him much afraide of Gods threatninges: or contrariwise, if he be not touched with the feeling of his sinnes, maye beate him downe with Gods iustice: euermore like a skilful phvsition, framing his medicine, according as the disease requireth.

More-

Moreouer the partie that is visited, may vpon necessarie occasion for his comfort, sende for the Minister: who doeth not onlie make prayers for him there presentlie, but also if it so require, commendeth him in the publike prayers to the Congregation.

OF BVRIALL.

THe corps is reuerentlie to be brought to the graue, accompanied with the neighbours in comely manner, without anie further Ceremonie.

INTERPRETATION of Scriptures.

EVery weeke once the Ministers of the lesse Conference which may conuenientlie, are to assemble in some Churche to heare some place of the Scriptures § orderlie expounded, by such of them as they shall appointe for it: who are also to appoint one for the moderation of the action, that all things may be done in it orderlie and to edification.

And for the Churches in these low countries, it is ordered by the last generall Synode, (§) agreeable to god his worde, & the practise of other churches

that other by their order may speake, that so some of them may be ripened to the ministerie, prouided that none of them preache, or speake out of the place appointed for it, nor administer the Sacramentes, without a full callinge to the ministerie.

§ Act. 15.22,23,26,32. & 13. 15. 1.Cor.14.26,33. 1.Thess. 5.20. Luke.2.46,47. 1.Sam.19.22.

Rom.12. Actes.6. 1.Tim.5. 1.Cor.12.

The ordinarie officers of the Church, by the worde of God, are these fower: Pastors, Teachers, Elders, Deacons.

OF THE PASTORS, THEIR OFFICE, ELECTION, AND ORDINATION.

What things are chieflie required in the Pastours.

a Act.1.13. b 1.Tim.3. 2.Tim.2.4 Ezech.33. Iere.3. Iohn 21. Isai.62. 1.Cor.9. c 2.Tim 2. 3.Cor.4. Mat.25. 1.Cor.1. d Actes 20. 2.Tim.4. e Ezech.3. 8.Cor.2.

THE church that is destitute of a Pastor, is (a) first diligentlie to consider, that he which is to be chosen Pastor, be not foūd (b) culpable of anie such faults as S. Paule reprehendeth in a man of that vocation: but contrariwise, indued with such vertues, that hee may bee able to vndertake his charge, & diligentlie execute the same. Secondlie, that he ought to (c) distribute faithfullie the Worde of God, & minister the Sacraments sincerilie, euer (d) carefull not onely to teache his flocke publikelie, but also vppon cause priuatelie to admonishe them: remembring alwayes that if anie thing (e) perish through his defaulte, the Lord will require it at his hand.

The Pastors duetie. f 1.Cor.9. Actes 6.

AND because the charge of the Word of God is of greater (f) importance, then that any man is able to dispense therwith: and

and S. Paule exhorteth to (a) esteeme them as ministers of Christ, & disposers of gods mysteries: not (b) lordes or rulers, as S. Peter saith, ouer the flocke: The Churche is therfore to consider, that the Pastors chief office standeth in (c) preaching the Worde of God, and ministring the Sacramentes: So that in consultations, iudgements, elections, and other ecclesiasticall affaires, his (d) counsell, rather then authoritie, taketh place.

a 1. Cor. 4. 2. Cor. 4.
b 1. Pet. 5. 2. Cor. 1. Mat. 20.
c Mat. 26. Malla. 2. 1. Pet. 4. Act. 3. 16. 1. Cor. 1. 15
d Actes 20.

And if so be the Congregation by the aduise of the Elders, vpon iust cause agree to excommunicate, then it belongeth to the Minister, according to their (e) general determination, to pronounce the sentence, to the ende that all things may be done (f) orderlie, and without confusion.

2. Cor. 4.
e 1. Cor. 5.
f 1. Cor. 15

The election and ordination of Pastors.

AND therefore the Elders of the vacant Congregation and certeine Pastors appointed by the next Cõference to it (whose assistance the said Elders are to seeke and desire of that Conference) at suche time are to assemble the Congregation, hauing before appointed a day for fasting & prayer, to exhort them to pray, that God would direct the election to be made, as may bee most agreeable to his will, and most profitable for that Church. Then after they are to meete by them selues, and to aduise of one fitt for the place that is vacant, whom

that assemblie of the Elders and such Pastors are to proue and examine.

1. Timo. 5. Titus 1. First, as touching (a) Doctrine, whether he that should be Pastor, haue good and sounde knowledge in the holy Scriptures, and fitt and apt giftes to communicate the same to the edification of the people. For the triall whereof, they are to propose him a theame or text to be treated priuately, & to take such other trial, wherby his abilitie may the more manifestly apeare vnto thē.

Secondly, they are to inquire of his life & conuersation, if he haue in times past liued without slaunder, and gouerned him selfe in such sorte as the worde of God hath not (b) heard euill, or bin slaundered thorough his occasion, which being seuerally done, they signifye to the Cōgregation, that they finde his giftes meete and profitable for that ministerie: appointing also by a generall consent twentie dayes, that euery man may diligentlie inquire of his life and maners: with warning that if in that time no iust exception be taken, their silence shall be accounted as their free consent: in whiche time he is to preache in the Congregation, that they may also discerne of his fitnes, to communicate his giftes with them And if in the meane season anye thinge be brought against him, whereby he may be founde vnworthie by lawfull proofe, then is he to be dismissed, and some other pre-

b Rom. 1. Iames 1. 1. Sam. 2. 2. Tim. 5.

sen-

ſented. If no ſufficient matter be alledged againſt him within the time appointed, then one of the Miniſters afore the morning Sermon, declaring no iuſt exception to be taken againſt the preſented, & therefore the partie as choſen with free conſent of the Miniſters, Elders, and the whole Congregation, to be ordained, is to frame his ſermon, or ſome part thereof, to the ſetting foorth of the duetie of the Miniſter and the Church: and ſo giueth (a) thanks to God, with requeſt of ſuch things as shalbe neceſſarie for his office.

a 1. Theſ. 5. Coloſ. 4. Ephe. 5. Philip. 1.

After that, he is to bee ordained by the layinge on of the handes of the Eldership of that Congregation, and the Miniſters appointed for that purpoſe, whereof one is to pronounce theſe wordes:

According to this lawfull calling, agreeable to the worde of God, whereby thou art choſen Paſtor in the name of GOD, ſtande thou charged with the paſtorall charge of this people, ouer which the (b) holy ghoſt hath made thee ouerſeer, to gouerne this flocke of God, which hee hath purchaſed with his bloude.

b Actes 20.

This done, the people are to ſing a Pſalme and ſo to depart. And the next time of the whole aſſemblie of the Congregation, the Paſtor ſo ordeined, is to begin the execution of his office, beiug brought to the place where he is to doo it, by the Elders of the ſame.

OF

OF TEACHERS, THEIR OFFICE, ELECTION, AND ORDINATION.

THere is also another sorte of Ministers of the Worde called Doctors or Teachers, whose office is, to instruct, & teache Doctrine, by expounding the Worde, teaching the principall points of religion: and prouiding with all diligence, that the puritie of the Gospell bee not corrupted, either through ignorance, or euill opinions.

The Doctours election and ordination, is as the Pastors: sauing that if there bee a Pastor of that cõgregation, he is to be vsed with the Pastors of the next Conference: and chieflie for that which otherwise is to be done by one of them: and that the prayer triall and wordes of ordination are to respect his speciall office.

OF ELDERS, THEIR OFFICE ELECTION, AND ORDINATION.

Nom. 11.
Act. 14. 16.
Rom. 12.
Ephe. 4.
1. Cor. 12.
Iames 5.
1. Pet. 5.

THe Elders must be men of good life, & godly conuersation, without blame, & all iust suspicion, carefull for the flócke, wise, and aboue all things, fearing God.

Whose office standeth in gouerning with the rest of the Ministers, in consulting, admonishing, correcting, and ordering all things appertayning to the comelie direction of the cõgregation. They differ from the

the Miniſters, in that they preache not the worde, nor miniſter the Sacraments. In aſſembling the people, neither they without the Miniſters, nor the Miniſters without them may attempt any thing. The electiō and ordinatiō is to be as the Paſtors at the firſt eſtabliſhing of them in any congregation.

After, if anye of the number ſhall wante, then it may ſuffice to be ordered by the Eldership of the congregation, in ſuch ſorte, for other circūſtances then are here mentioned, as in the election and ordination of the Miniſters of the word: the prayer, triall wordes of ordination reſpectinge their ſpeciall office.

OF THE DEACONS, THEIR OFFICE, ELECTION, AND ORDINATION.

THe Deacons muſt be men of good eſtimation and report, diſcrete, of good conſcience, charitable, wiſe, and finally indued with ſuch vertues, as S. Paule requireth in them. Their office is to gather the almeſſe diligentlie and faithfullie to diſtribute it, with the conſent of the Miniſters, and Elders. Alſo, to prouide for the ſicke and impotent perſons, hauing euer a diligent care, that the charitie of godlie men, be

Actes 6. 1. Tim. 3. Rom. 12.

2. Thes. 3. be not wasted vpon §loyterers and idle vagabondes. Their election is to be made by the Eldership, in such sorte as hath bin afore rehearsed in the Elders, and their ordination with prayer, and by wordes, respecting their speciall office.

THE DEPOSITION OF Church officers, vppon iust causes.

CONcerninge the Church-officers, because Christe reproueth them that espie a moate in another mans eye, and will not see a beame in their owne: and for that the eye should be clearer then the reste of the bodie, the Minister of the Worde can not be criminous, but to the great hurt of the Church: Therefore it is to bee vnderstood that there be certaine faultes, which if they be found in a Minister, by like authoritie as he was elected, he is to be deposed: as for exáple, for Papistrie, or other heresie, Anabaptistrie, for adulterie, felonie, for beeing a drunkard, an vsurer, a gamester, or giuē to filthie lucre, with such like. Other are not so grieuous, if so be that after brotherly admonitiō he amend them: as for example, strange & vnprofitable fashion in preaching, & handling the Scriptures, curiositie in seking vaine questions, negligence as well in his sermons & in studying

dying the ſcriptures, as in all other things concerning his vocation, ſcurrilitie, flattering, lying, bacbiting, wanton wordes, deceit, couetouſneſſe, tauting, diſſolution in apparell, geſture & other his doings, which vices as they bee odious in all men, ſo in him that ought to be as an (a) example to others, they are in no wiſe to be ſuffered. And if ſo be that according to Chriſtes (b) rule, being brotherlie aduertiſed, hee acknowledge not his faulte, and amende, he is to be depoſed. The ſame rule is to bee followed in like cauſes with the reſt that haue charge in the Church.

a Mat. 5. Marke 9.

b Mat 8. Luke 17. Iames 5.

¶ THE ORDER OF THE ECCLESIASTICAL DISCIPLINE.

AS no Citie, Towne, houſe or familie can maintaine their eſtate & proſper without policie & gouernment, euen ſo the Church of God, which requireth more purely to be gouerned then any Citie or familie, can not without ſpirituall policie, and eccleſiaſticall Diſcipline continue, increaſe and flourish. And as the (c) Worde of God is the life and ſoule of this Churche, ſo a godlie order of Diſcipline, is as it were ſinewes in the bodye, which

The neceſſitie of Diſcipline.

c Ephe. 5.

which knitt and ioyne the members togither with decent order and comelines: it is a bridle to ſtay the wicked frō their miſchiefs: it is a ſpurr to pricke forward ſuch as be ſlowe and negligent: yea, and for all men it is the Fathers rodde, euer in a readineſſe to chaſtiſe gentlie the faultes committed, & to cauſe them afterward to liue in more godly feare and reuerence. Finallie, it is an order left by God vnto his Churche, whereby men learne to frame their wills and doinges according to the lawe of God, by inſtructing and admonishing: yea, & by correcting & punishing all obſtinate rebelles and contemners of the ſame.

What Diſcipline is.

There are three cauſes chieflie whiche shold moue the Church of God to the executing of Diſcipline. Firſt, that men of euill conuerſation be not numbred among Gods children, to their fathers (a) reproch, as if the Church of God were a ſanctuarie for noughtie and vile perſons. Secondlie, that the good be not infected with accompanying the euill: Whiche thing S. Paule foreſawe, when he commanded the Corinthians to banishe from amonge them the inceſtuous adulterer, ſaying, A little (b) leauen maketh ſowre the whole lumpe of dowe. Thirdlie, that a man thus corrected or excōmunicated, might be (c) ashamed of his fault, and ſo thorough repentaunce come to amendement: the which thinge the

For what cauſes it ought to be vſed.

a Ephe. 5.

b 1. Cor. 5. Galat. 5.

c 2. Theſ. 3. 1. Cor. 5.

the Apoſtle calleth deliueringe to Satan, that his ſpirit may be ſaued in the daye of the Lorde: meaning that he might be punished with excommunication, to the intent his ſoule should not perish for euer.

This cenſure, correction or diſcipline, may riſe eyther vpon priuate or publique occaſiō: priuate, as if a man offende either in maners or doctrine againſt thee, to admonish him brotherlie § betwene him & thee: if ſo be he ſtubburnly reſiſt thy charitable aduertiſements, or els by cōtinuance in his fault, declare that he amendeth not, then, after he hath bin the ſeconde time warned in preſence of two or three witneſſes, & continueth obſtinately in his faulte, he ought, as our Sauior Chriſte commandeth, to bee diſcloſed and vttered to the church, ſo that according to publique diſcipline, he either may be reformed, or elſe be punished, as his fault requireth.

Mat. 18. Luke 17. Iam. 5. Leuit. 19. 2. Theſ. 3.

Touching priuate admonition, three things are to be obſerued. Firſte, that the admonitions proceede of a godly zeale & conſcience, rather ſeekinge to winne our brother, then to ſlaunder him. Next, that we be aſſured, that his fault be reproueable by Gods Worde. And finally, that wee vſe ſuch modeſtie and wiſdome, that if we ſomewhat doubt of the matter, wherof we admonish him, yet with godly exhortations he may be brought to the knowledge

of

of his faulte.

Beſides priuate admonition, hauing great vſe to reforme offendors in publique Diſcipline, the Eldership hath power of Eccleſiaſticall cenſures, to be vſed accordinge as the qualitie of the offence shall require. Theſe cenſures are, Admonition, Suſpenſion, excõmunication: which in al tender regard & godly zeale of preſeruing the members of Chriſt from infection of ſinne, they are to vſe if they perceyue any euill in anie man, either offenſiue in example, or ſlaunderous in maners, or vnworthie his profeſſion. As for example: If there be any perſon diſobedient, trayterous, ſeditious, or couetous, any adulterer, or fornicator, forſworn theefe, bryber, falſe witnes bearer, blaſphemer, drunkard, ſlaunderer, vſurer, or diſſolute, any hereſie or ſect, as papiſticall, Anabaptiſticall, and ſuch like: brieflie, what ſoeuer it be that might § ſpott the Chriſtian Congregation, yea rather what ſoeuer is not to edification, ought not to eſcape eyther admonition or punishment. Ephe. 5.

And becauſe it commeth to paſſe ſometime in the church of Chriſt, that when other remedies aſſayed, profit nothing, they muſt proceede to the Apoſtolicall rod and correction, which is, excommunication: It is ordeyned, that nothing be attempted in that behalfe without the determination of the whole Congregation: wherin alſo they

are

are to beware and take good heede, that they ſeeme not more readie to expell from the Congregation, then to receyue agayne thoſe, in whō they perceiue worthie fruites of repentance to appeare: neither yet to forbid him the hearing of Sermons, which is excluded from the Sacramentes & other benefites of the Church, that he may haue libertie and occaſion to repente: finallie, that all punishementes, corrections, cenſures, and admonitions ſtretch no further, then Gods worde with mercie may lawfullie beare.

Rigour in niſhment ought to be auoyded.

Gods word is the onely rule of Diſcipline.

For the better execution of this holy Diſcipline, the Eldership of euery particular Congregation, is euerie weeke to aſſemble for the ouerſight and guydance of that Church, that all things may be done to the furtherance of pitie and true Religion, and for the correction and punishment of ofſences to the contrarie.

¶ This may bee ſufficient for particular Congregations: for the viſitation whereof and deciſion of cauſes, which can not bee ended in them and ſuch like: Meetinges, Conferences, and Synodes of Miniſters & Elders, choſen by particular Churches and Meetings, are to be helde as the Miniſters for time and place and other circumſtances, ſhall thinke meete.

OF

OF THE CIVILL MAGIstrates authoritie in cauſes of the Church.

BEſides this Diſcipline of the Churche, we profeſſe that Almightie God hath placed the Souueraine Magiſtrate in the higheſt authoritie vpon earth, next vnder him, within their Dominions, ouer al perſons and cauſes, as well Eccleſiaſticall as ciuill, to ſee and commande the ordering of them, as by his moſt holy Word he hath appoinied. Therefore if any thing shalbe otherwiſe done by negligence, contempte or any other cauſe, we acknowledge that by ſuch authoritie they not only may, but alſo ought to enforce euery one aſwell of the Miniſterie and other charge in the Church, as thoſe which are of the ciuill eſtate, to walke in their callinge as by the worde of God they are taught to doo: and to punish the tranſgreſſors by the ciuil power committed vnto any ſuch Magiſtrate, with temporall punishment in bodie, libertie, or goods, as the qualitie & condition of the offence in iuſtice shall require.

FINIS.

MVSEVM BRITANNICVM

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Cum priuilegio.